

And can that be called a capitulation which grants liberty of conscience—in other words, eschews the *regime* of force for that of reason ?

The Protestant La Noue is, like the Catholic L'Hopital, the friend of civil order based on toleration. For him, too (in the " Discours Politiques et Militaires," 1587), the worst enemy of both religion and civil order is the intolerant fanatic. Civil war renders men brutal and irreligious. Let them learn the feasibility of toleration from ancient Rome and modern Switzerland. Let them reform their lives and cease persecution. Chanty is above creed, and those who persecute belie Christ, who suffered both the Samaritans, who were idolaters, and the Sadducees, who denied the immortality of the soul. All men are your neighbours whatever their creed, and ought to be treated as such. Leave off abusing the word heretic, which is but the pretext of your own prejudice. Make war on your own sins. You will have enough to do without troubling yourselves about those of other men. This is both common-sense and true religion. It is also an anticipation of John Locke.

The ideas of L'Hopital and La Noue were also the ideas of Etienne Pasquier, the famous jurist, and author of "Recherches stir la France" (1561), and Pierre Pithou, one of the authors of the " Satyre Mcnippee," both Catholics, and of the Protestants Du Plessis-Mornay and De Thou. They were the ideas of a still more celebrated man, who was the theorist of the Politiques, Jean Boclin, author of " La Republique," the greatest political philosopher, with the exception of Machiavelli, perhaps, in the long interval between Aristotle and Vico and Montesquieu.

In practical politics Bodin was inclined to opportunism, and is found for a time professing, from reasons of policy, adherence to the League. Latterly he championed the cause of Henry IV., and had the satisfaction of witnessing the triumph of the cause of moderation before his death in 1596. Both theoretically, and latterly from reasons of expediency, he was the champion of an absolute monarchy. The strong monarch, who could restore and keep order in a spirit of justice between the warring factions of the day, had again

become a necessity for disunited, desolated,  
anarchic France.  
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